A

VVord in Season:

OR

Motives to *Peace*, *Accommodation*, and *Unity*, 'twixt PRESBYTERIAN AND INDEPENDENT *Brethren.*

Drawn from neceſſity of Duty, neceſſity of Expediency, and from the Poſſibility of Atchieving.

CHriſtian Reader whoever thou art that doſt caſt an eye on theſe enſuing Motives, thou art deſired yea and required (how deſpicable ſo ever the pen-man ſeem unto thee) in the *Name* of that *Son* of peace: and by all thy *intereſt* in that *ſpirit* of *peace*, *love*, and *union*, not to *ſlight* the Motion, nor yet onely in a curſory way, to paſſe thy favourable verdit on it as good, and ſo to lay it by, But *ſeriouſly* ponder in thine *heart* the ſeaſonableneſſe of the motion, And *neceſſity* of ſpeedy action, towards the within mentioned

peace and *accommodation*; Before *that* which is *now* our notorious *ſin* [*diviſion*] be by the *hand of Iuſtice*, turned into a moſt eminent *plague* unto us. Before the fire which we have kindled break forth into a vehement flame, not to be quenched but with the blood of the kindlers: *We know how great a matter a little fire kindleth.* And as by all the enſuing Motives, ſo by this alſo (*knoweſt thou not that it will be bitterneſſe in the end:*) Thou art intreated to lay by all prejudice againſt this duty, ſo much and ſo many wayes preſt upon us; and induſtriouſly act towards it *With all thy might.*

And if upon peruſall of this paper, thou ſay, You tell us *that* we all know already, and perſwade us unto *that* we are before willing unto: but tell us ſomething of the way to accompliſh.

Its anſwered the *Author* is ſufficiently perſwaded, that the wayes are *many* and eaſie enough to finde, and that its rather want of *will* then *skill* that the work is not done already, and that the difference is not ſo much in *principles* as in *ſpirits*. And that if the miniſtry of each were but by the people ingaged to *confer and conſult* together, and each for accomodation ſake to give way, as much as with ſafety and good conſciences they may, the work would not be long a doing.

And further. That way is moſt like to win upon the people thats found out and agreed on by the *Miniſters* of either party, of their own deſigning to the work; alſo Miniſters are like beſt to approve and moſt cordially to ingage for it, in perſwading with the people.

Secondly to agree upon the *way* is the worke of both parties together, and not of one alone; each can beſt tell what will give them ſatisfaction.

Thirdly if a *way* ſhould be *propounded* and ſet down in writing it either muſt be very largely ſet down with all its *circumſtances* and objections *anſwered*; or elſe the *propounder* muſt be at the elbow of each Reader to anſwer objections, or in ſtead of helping he might peradventure hinder the work.

Fourthly, The preſcribing a *way* though *excellent*, could not accompliſh without the former.

Fifthly, nor would it *likely* availe *much* though never ſo perfect, ſeeing ſeverall perſons have ſeverall *apprehenſions*, and the

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ſame thing ſeemes better to another in *another forme*: Nor is it for the honour of the publique to take up the conceptions of a private ſpirit, another being as Good, and if the reſult of more publike Labours be Better as being more ingaging.

For theſe and the like Reaſons he hath put thee upon the ingageing the Miniſtery to this ſo *deſireable* ſo *bleſſed* a worke.

Motives to Peace, Accommodation, and Unity 'twixt PRESBYTERIAN and INDEPENDENT Brethren; &c.

FIrſt, That we may be *like* our *Father*, who is *One* and *undivided*, we alſo muſt *Be* and *Appear* ſo.

He ſeekes *Reconciliation* with *Us*, when *ſeparated* from *him*, and muſt not we ſeek *Reconciliation* with *Brethren*?

He loves the *Vnited*, and will *dwell among*, *and bleſſe them*, Pſal. 133. 1 Cor. 13. 11. *He hates diſcord*, and the advancers of it, *Pro.* 6. 16. 19.

Secondly, That we *diſhonour not Jeſus Chriſt* our Maſter before the world; and occaſion not *them* to ſay, That either Chriſt is not *in us*, and we *not* Chriſtians, as we profeſſe to *be*; or *elſe* Jeſus Chriſt is not the *Son of God*; whom the *world* knows to be a God of *peace* and *union*, and knows there is no diviſion in him, John 17. 21. 23. And ſo,

Thirdly, That we make not *fruſtrate* the *laſt* and *earneſt prayer* of Jeſus Chriſt to his Father *for us*, Joh. 17. 21, 23. That we may be *one in Spirit*, *in Word*, *and in working*, as the Father and the Son is one; and hold forth that union to *all the World*, that the world may *know*, that Jeſus Chriſt whom we profeſſe *is of the Father*, and that the *father hath ſent him*.

Fourthly, That we mak not fruſtrate the glorious *deſigne* of Jeſus Chriſt, who dyed, As that he might reconcile Man to God, ſo alſo to reconcile *man* to *man*; That he might make in himſelfe of *twain*

One, and so making Peace, *Ephes.* 2, 15, 16, &c. *Isa.* 11. *chap.*

Fifthly, That we make not the *Command* of Jesus Christ *of none effect unto us*, viz. *As I have loved you, That ye love one another*, Joh. 13. *Have peace one with another*, Mark 9. 50. *Let us follow after the things that make for peace, and whereby we may Edifie one another*, Rom. 14. 19. *Seek peace and follow after it*, Psal. 34. *Be of one mind and live in peace*, 1 Cor. 13. 11.

Sixthly, Nor the *earnest request* or *beseeching* of Jesus Christ by his Apostle; *That we all speak one thing, and that there be no divisions among us*, 1 Cor. 1. 10.

Seventhly, That we *dishonour* not *Religion*, and the *Gospell* of Christ, seeing it *becomes the Gospell* that the professors of it *stand fast in One Spirit, and One Mind, striving together for the faith of the Gospell*, Phil. 1. 27. and the contrary thereof, so much occasions scandall to those without, and staggering to weak brethren, and makes both subject to question, whether Religion be Divine or Humane.

Eighthly, That we *call* not our *Christianity into question*, amongst fellow Christians, and evidence not to *them* that we are *Carnall* walking *in envyings, strife, and divisions*, 1 *Cor.* 3. 3. But that we may give Testimony, that we are their fellow Disciples *of Christ*, as *Iohn* 13. 35. and *beloved of God*, as *Iohn* 17. 23. at end.

Ninthly, For *that* either we grant *one another* to be *brethren, fellow Members, and to have all drunk into one Spirit*: and then how do we *dishonour* and grieve that *spirit* of Peace, Love, and Union, by our *contrariety* thereunto? or else *one* denies the *other* party to be such; and *then* how *great*, how *sad*, how *sinfull*, is that *Division*?

In regard of *God*, his *Son*, his *holy Spirit*, our *Selves*, our *brethren* for *that we are* Brethren, and the *Cananite* and the *Pereśites* are in the *Land*, viz. The eyes of *Papists* and carnall *Protestants* are upon us.

Motives from the *expediency*: Its *expedient* and therefore *necessary*, neither having ground to *beleeve* that the State will so establish the *One*, as not to suffer the other, what *inconvenience* will *ensue* without Accommodations.

Between *both*, neither will be *able* to keep their Members in

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good Order, but all discontented spirits will slight and cast off the *yoake*, and be gone.

Nor will that *love* and *sweetnesse* be maintained 'twixt husbands, wives, parents, children, brethren, all relations.

Nor *will* that *neglect* of the *Study* of things more *excellent* & *more* tending to *piety*, *Justice* and *Charity* to maintain our *pre-ingagements* to *this* or *that* Discipline, *be* prevented.

Nor that making of *sides* or *parties*, so *prejudiciall* to *States*, *Churches*, and *all* Christians, be prevented.

Nor the wicked *hopes* of our *Enemies* so throughly *disappointed*.

Nor shall we without *accommodation* & *communion*, know *so wel*, those that notoriously dissent in *doctrine* and not in Discipline *onely* nor can we prevent the flowing in of errours without controule.

Nor *can* it be *prevented* but any party of headstrong persons will make a Church or *confederacy* at their pleasure, and slight and set at nought all the *Churches*.

Nor will (as we may justly fear) envy, clamors, and slanders, by the brethren of *each party* be layd aside.

Nor will Royalists and Episcopall Spirits, be so well brought *in*, but will set up Assemblies of their own Factions, which by Rules of Accommodation may be prevented, and they won to love *Religion* and the *Brethren*.

Its our duty & therefore necessary, its necessary and therefore our duty: and the *necessity* thereof dayly more and more appears to every discerning eye, that sees into the spirits and jealousies of each party, and considers the mischiefes that may insue: *If ye bite and devour one another take heed, &c.* Gal. 5. 15.

Its possible to be atchieved: for,

First, our Father hath promised to give *one heart and one way*, Jer. 32. 39. *He that made the stick of* Judah, *& the stick of* Ephraim *one*. Jer. 37. 16, 17. *Yea, yea will* unite all his people, and *will turn to them a pure language; and they shall serve him with one consent*, Zeph. 3. 9. *And his name shall be one*, Zac. 14. 9.

Secondly, Our Lord Christ hath *prayed* that it *should be so*, Joh. 17. 21, 23. and made it one of his *last* and *great* requests unto his *Father*, and left it as a Legacy to Us, *Iohn* 14. 27. and 16. 23. and 20. 19. It therefore *must* and will be so.

Thirdly,

Thirdly, Becauſe the *Spirit* by which we are all *ſanctified* is *one* and the *ſame*, and therefore will be alwayes acting us towards it, and will at *laſt* effect it, 1 *Cor.* 12. 13. *Made to drink into one Spirit and baptiſed into one body, and having entrance by one Spirit unto the Father*, Eph. 2. 18.

Its poſſible, for Our Lord Chriſt is prevalent and cannot fail of obtaining with the Father, and he is able to deliver to us what he hath bequethed, and *God* is faithfull who hath *promiſed*; and righteous to give Jeſus Chriſt what he hath purchaſed.

And that ſweet and powerfull ſpirit is able and very willing to carry one that glorious *deſigne* of the Father and the Son, wherein himſelf alſo is alike ingaged in the hearts of his.

Its poſſible, for as great things and very much greater are done among us by the *Spirit* of the Lord.

How great things even to the heigth of admiration hath been (before our eyes) done; By that wonderworking Spirit of providence; and how ſhall we not expect as great things to be done by the *Spirit of the Lord Ieſus*.

And is not (by exceeding much) the maine part of the work by that Spirit already done, in the hearts of Gods people of both parties and why ſhould we doubt the leſſe, are we not come neere and neerer together, both in principles and practiſe, and why ſhould we doubt the iſſue.

So that all the let is in our ſelves, our ſtraightneſſe is in our own Bowels: we muſt be inſtrumentall to our God in this, as in all other great things *he* hath done among us. At the leaſt we muſt ſuffer the influence of that all working Spirit of *love, peace*, and *union*, upon our hearts and ſpirits, and not reſiſt by a contrary ſpirit, as we too too much (Oh that it might not be truly ſaid for the moſt part) doe.

If there be therefore any deſire to be like our Father, if any love to his preſence and bleſſing (and is there the like power and evidence of eſpeciall preſence in Ordinances (except by a moderate party) as was wont to bee) if any love to the honour of Chriſt, and to receive the bleſſed Returne of the prayer of Chriſt, or to carry on the glorious *deſigne* of Chriſt, or to obey his commands, or to cre-

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dit his *Gospell*, or our selves his members, or to accommodate his *Saints*, and disappoint the hopes of his enemies.

If there be any consolation in Christ, if any Comfort in love, if any fellowship of the Spirit, if any bowels & mercies; fulfill ye my joy, That ye be like minded, having the same love, being of one accord, of one mind. In lowlinesse of mind, let each esteeme other better then themseves.

Look not every man on his own things, but every man also on the things of others. Let the same mind be in you, that was also in Christ Iesus, Phil. 2. 1, 2, 3, 4, 5.

Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus.

That ye may with one mind and on mouth glorifie God even the Father of our Lord Jesus Christ, *Rom.* 15. 5, 6.

Now whereas some will say, all this is good, it ought to be indeed; but what is it to me or to our partee? our consents and desires are towards it, but the other partee dissents and stands at a distance, upon such termes that we cannot, we may not close.

And others will say all this is *good* and *desireable*, but the skill and difficulty is to obtain it.

Answ. To the *former* its *answered*, If they *desire* and *endeavour* it as *good*, what meanes the *bleatings* which are heard? *viz.* The hard speeches one of another, discoveries of jealousies and opposition of spirit, one towards another; and *deterring* of indeavours towards *accommodation*, *peace*, and *union* by Inclination of the vanity of indeavours thereunto.

At the best wher's the discovery of such indeavours as ought to be by either party, expressing what some particular persons, peradventure of their owne dispositions have done? what considerable thing hath been by way of *condescention* done towards *accommodation* by those that brag most of either partee which ought not in *duty* to be done though there were no such difference in *Being*?

Where is that spirit of accommodation that was in holy *James* and the *Elders* assembled, *Act.* 21, 18. 20? Do not many of us on the contrary drive designs, to goe One beyond, and to thwart and circumvent Another?

To both its answered, where's the [illegible] ward it by calling for it, crying it up, and indeavour [illegible] among all the *petitions* and *petitioners* [illegible] tions for this? who (as for other things) [illegible] to *requeſt* men of *wiſdome, peace* and [illegible] to find out propoſitions, to preſent to the Committee of Accommodation?

And whereas many motions may beſt take riſe from the earneſt deſires of the people, wher's the endeavors of active men to take the *ſtumbling block* and temptation out of the way of Miniſters of both parties, who are *fleſh and blood* and have their frailties as others, and may not peradventure be able to break through the *diſeſteeme* and *diſcountenance* of thoſe whoſe eyes they know will be upon them for *evill*, if they ſhall for accommodations ſake yeeld ſome thing from what they have formerly held forth and maintained, or from what men of great countenance now hold? What great things have beene done that (to helpe in this caſe) have ſeemed to take their *Riſe* from the motions of the people? Whereas the Miniſters cannot but ſee a neceſſity of accommodation in other regards: Oh, that they might ſee a neceſſity alſo, to accomodate the importunate deſires of the people.

If this therefore be of *God*, of *Chriſt*, and deſireable to *Chriſtians*, cry it up and with all your might endeavour in it, in a ſpirit of *ſincerity, love, meekneſſe, and humility*. And the Lord our God ſhall be with us.

Now I beſeech you brethren by the Name of Our Lord Jeſus Chriſt, that you all ſpeak the ſame thing, and that there be no diviſions among you; but that ye be perfectly joyned together in the ſame mind, and in the ſame judgement, 1 Cor. 1. 10.

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To both its answered, where's the *Manifestation* of the desires toward it by calling for it, crying it up, and indeavour after it, among all the *petitions* and *petitioners* that have appeared? who petitions for this? who (as for other things) joynes together in Troopes to *request* men of *wisdome, peace* and *love* to communicate councels, to find out propositions, to present to the Committee of Accommodation?

And whereas many motions may best take Rise from the earnest desires of the people, wher's the endeavors of active men to take the *stumbling block* and temptation out of the way of Ministers of both parties, who are *flesh and blood* and have their frailties as others, and may not peradventure be able to break through the *disesteeme* and *discountenance* of those whose eyes they know will be upon them for *evill*, if they shall for accommodations sake yeeld some thing from what they have formerly held forth and maintained, or from what men of great countenance now hold? What great things have beene done that (to helpe in this case) have seemed to take their *Rise* from the motions of the people? Whereas the Ministers cannot but see a necessity of accommodation in other regards: Oh, that they might see a necessity also, to accomodate the Importunate desires of the people.

If this therefore be of *God*, of *Christ*, and desireable to *Christians*, cry it up and with all your might endeavour in it, in a spirit of *sincerity, love, meekneſſe, and humility*. And the Lord our God shall be with us.

Now I beseech you brethren by the Name of Our Lord Iesus Christ, that you all speak the same thing, and that there be no divisions among you; but that ye be perfectly joyned together in the same mind, and in the same judgement, 1 Cor. 1. 10.

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